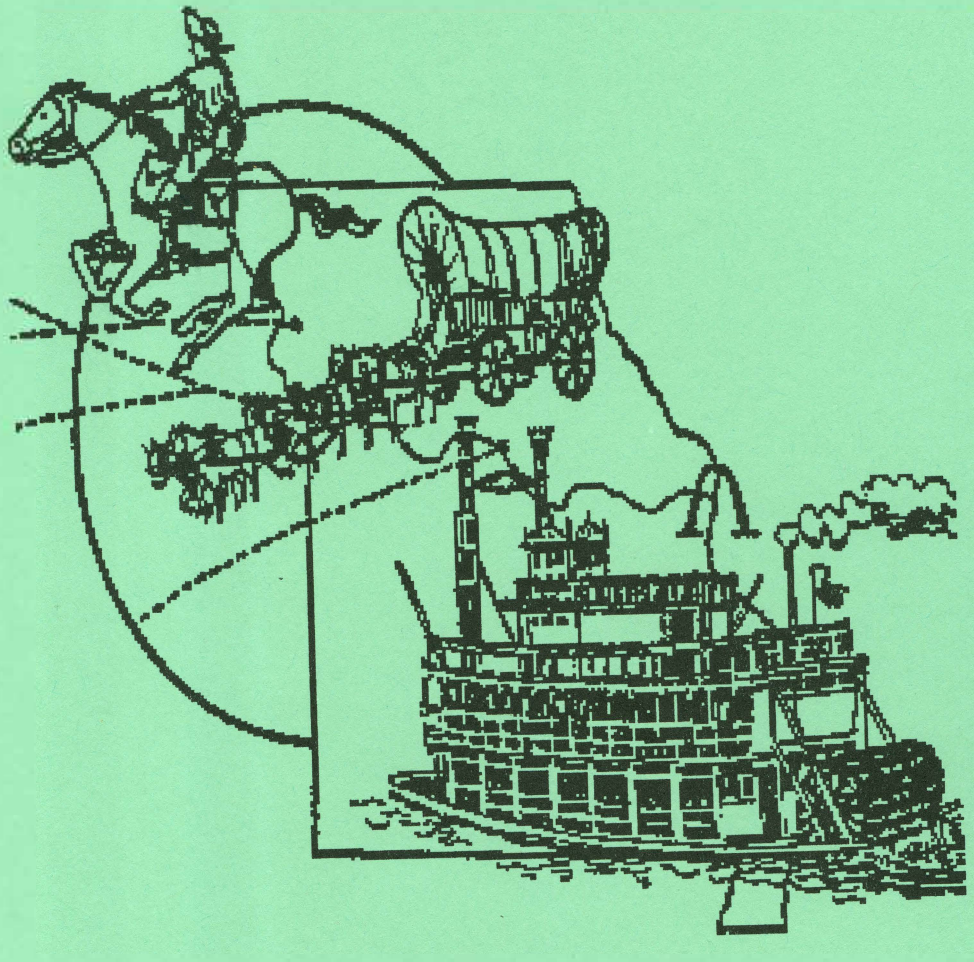

Toward The Setting Sun

2nd Series, Vol. 7, No. 1 Fall, 2008

TOWARD THE SETTING SUN

The Historical Journal of the Missouri Conference

The United Methodist Church

Second Series

Volume 7, No. 1 Fall, 2008

In This Issue

Welcome to the Fall 2008, issue of *Toward the Setting Sun.* The first issue appeared in the Fall of 1982, 26 years ago. Since that time, we have been in almost continuous publication, though there were a few years when we did not publish. For most of that time I have been the editor. At times, we had more material than we could publish in any issue. At other times, we had to "scramble" to come up with enough articles to fill an issue. At all times, you have been a faithful readership, and we're grateful for your continued interest in history and your support of the Missouri Methodist Historical Society and *Toward the Setting Sun.*

Some history is very recent, as Carol Bohn's memoir about the annual conference session that brought the two Missouri conferences into one. John Robinson's review of the history of the Caledonia United Methodist Church takes us back to the roots of the Wesleyan movement in the state, as does the excerpt from Andrew Monroe's *Recollections.* Monroe transferred to Missouri in 1824 and was one of the great leaders of the church, first in a united body and then in the Methodist Episcopal Church, South. I continue to work on a biography of Monroe and hope it will someday see the light of publication. Finally, Keith Berry's list of historic black churches in the state is both the kind of basic research that is necessary for the writing of history, and is a revelation to most of us. Look how many there were! And how much of their history has been lost, though Berry's article also includes some suggestions for bringing more of that history to light.

I hope that more of you will want to write for *Toward the Setting Sun.* If you have a history to relate, but think "I can't write well enough," that's what editors are for. Write the story – I'll clean up the writing for you. I do have a "wish list," if you'd like to write, but aren't sure about a topic. Email me at jogooch@aol.com and I'll be happy to share that list with you. You can also email finished articles to me. I look forward to hearing from you.

John O. Gooch, *Editor*

TABLE OF CONTENTS

Joining the East and West Conferences Into One 1
Carol Ogdon Bohn

Proud of Our Past and Looking Forward to Our Future 7
John M. Robinson, III

Honor Roll of Black Churches in Missouri's United Methodist Heritage 11
Keith T. Berry

The Recollections of Andrew Monroe 15

JOINING THE EAST AND WEST CONFERENCES INTO ONE

CAROL OGDON BOHN

The *History Channel Magazine* has a section called "I Was There," that highlights eye-witness accounts from those attending historic events. To commemorate the event that joined all of Missouri United Methodists into one conference and to celebrate the fifth anniversary of that joining, I dedicate this history. My husband George and I were there; it was his retirement after twenty-one years of service in the Missouri West Conference.

In 2001, at the Missouri West Annual Conference on Monday, June 11, the Reverend Steve Cox made a report for the Conference Council. Several meetings had been held jointly with the Conference Council in the Missouri East Conference. Early in the year they had reaffirmed the core values and ministry emphases of the last quadrennium. One of the tasks of the Conference Council was to monitor and coordinate the covenant made by the two conferences in 1999. Since then many barriers had disappeared and the Council created an internal task force to coordinate the process.

One of the commitments made in the covenant to merge was that the budget would not be increased in order to carry out the changes in staff and property required by the merger. When considering only the annual program budget for the Annual Conference, the savings were in excess of $100,000, only a best guess according to the Conference Treasurer (see Fifth Plenary Session, Monday, June 11, 2001). In addition to the savings, the Missouri West Conference had also gained the service of an Area Coordinator of Urban and Intercultural Ministries as well as an enhanced communication staff.

On Monday, June 3, 2002 Bishop Ann Brookshire Sherer called to order the 35th session of the Missouri West Annual Conference. A joint session of the Missouri East Annual Conference and the Missouri West Annual Conference was then convened for the purpose of considering the resolution "On Becoming One". Honored guests were Bishop Eugene Frank, Bishop Donald Ott, Bishop Rhymes Moncure, Jr., and Mrs. Ruth Handy, widow of former Bishop W.T. Handy. Bishop Rhymes Moncure led the worship service for the combined conferences with a sermon entitled "Tear Down That Wall."

He noted, "when the pain to remain the same becomes greater than the pain to change, we will change."

The Revered Carl Schenk and the Reverend Steve Cox, as co-chairs of the Joint Council, were introduced to bring the resolution "On Becoming One" before the conferences. They moved that both conferences' standing rules be suspended to allow unlimited debate and these motions were seconded and passed. They then narrated a screen presentation regarding the idea of merger. They felt the merger would have less impact on how local ministries are carried out and more on how area leadership is used on a daily basis. The two major areas of contention were 1) clergy support and benefits in the conferences—one conference used an apportionment system and one conference used a direct bill system and 2) an issue of trust.

Rev. Cox moved for adoption of the Resolution for the Missouri West Conference. Rev. Schenk moved for the adoption of the Resolution (see below) for the Missouri East Conference. Conference budgets for 2003 would continue to be separate and variations within those budgets would stand.

ON BECOMING ONE

BE IT RESOLVED that the Missouri East Annual Conference of the United Methodist Church and the Missouri West Annual Conference of the United Methodist Church unite to create the Missouri Conference of the United Methodist Church.

BE IT FURTHER RESOLVED that the plan for creating one conference in the Missouri Area be based on the document "On Becoming One" and that the approval of this resolution authorizes the action items contained in that plan.

BE IT FURTHER RESOLVED that the new conference be effective January 1, 2003, and that the Trustees of the Missouri East Annual Conference of the United Methodist Church and the Missouri West Annual Conference of the United Methodist Church be empowered to execute all necessary legal documents for the creation of this new conference.

BE IT FURTHER RESOLVED that the two existing Standing Rules and Procedures committees meet together, with the present chairpersons serving as co-chairpersons of the joint committee, to compose new Standing Rules to present to the first session of the new Annual Conference.

BE IT FURTHER RESOLVED that the supervision of the transition to one conference shall be the responsibility of the combined councils or by a task force they assign.

More thoughts on becoming one, entitled "A Vision for United Methodists in Missouri."

The United Methodist Churches and Institutions in Missouri will be faithful and effective communities of faith, whose people are 1) invited and called by our Baptism into the community of faith; 2) formed at the Lord's Table, which calls us to worship, study and service and to be faithful disciples of Jesus Christ, who can be used by God for the transformation of the world; 3) sent out to make disciples for Jesus Christ, sent to be a people whose lives proclaim God's dream for justice and peace for all creation.

The primary task of the Annual Conference is to identify, equip and deploy leaders who have the gifts and graces to proclaim and lead into the vision.

Why one conference? 1) Excellent leadership is a key to excellent ministry. Better clergy-local church matches will be available through a statewide pool verses a pool one-half the size. 2) Shared resources of ministry, leaders, finances and property will allow us to become better stewards of God's gifts, thereby strengthening our connection. (Duplicate leadership teams will be combined. Two sets of books for accounting will become one. Duplicate conference councils will be combined to better match with one area staff.) 3) Our focus on justice and mission ministries will sharpen as one team directs resources and coordinates efforts across the entire state. 4) The positive experiences of four mid-state districts working both sides of the current conference line indicate that the line should be eliminated. 5) We began the work of becoming one in 1999. Clergy benefit concerns have been addressed and workable solutions are being presented.

Why in 2003? 1) Our current bishop, who has the vision of what we are trying to accomplish, will have two years to lead the implementation of this change before a new Episcopal assignment. 2) The major issues that caused us caution in 1999 have either been resolved or we see the path to resolution. 3) We have discerned and partially implemented this process for more than 10 years, have experienced positive results from what we've done so far and see no reason to delay further.

IT'S TIME TO MOVE FORWARD, TOGETHER, IN MINISTRY AND MISSION

The Reverend Mark Williams defined the process of ending up with one voting conference rather than two. He recommended that the conferences function as a "Committee of the Whole" so that the resolution could be debated and amended by both conferences at the same time, then the perfected motion would be referred back to each

conference for a separate vote. Rev. Jimmie Dace and Rev. Mark Turnbough made the motions to combine as a "Committee of the Whole" to their respective conferences. This motion passed in both conferences.

There were several motions that failed: one that the final vote in each conference be made using a secret ballot; one to require a 60 percent majority to pass the issue was declared out of order, only a simple majority is required. A motion was made questioning whether this was an Episcopal decision and for a copy of the minutes and the decision with seven days; it was defeated. The Rev. Dianne Nunnelee moved that the conferences unite and suggested an amendment that all further proposals around issues of the merger yet to be determined were to be taken to the one conference in 2003 for a vote. The vote to become a "Committee of the Whole" passed. Another motion considered changing the dates for the new conference to become effective to January 1, 2004. Bishop Sherer recessed the conference until 1:45 pm and invited Rev. Nunnelee and Rev. Peggy Jeffries to meet with her to discuss their motion and amendment. Bishop Sherer reconvened the conference at 2 pm and asked Rev. Williams to speak. He reported that after review, it was decided that if the body wanted a 2/3 vote to pass the resolution to merge, the conference could vote to suspend the rules. The motion to require a 60 percent majority to pass the resolution to merge could be reconsidered if the conferences suspend the rules. It takes a majority to suspend the rules. The rules were not suspended. A simple majority was needed to pass the resolution to merge. The Conference returned to the issue of the amendment by Rev. Nunnelee. The parliamentarian ruled that a substitution was not valid in the "Committee of the Whole".

The question was called regarding the main motion and a vote taken. The resolution passed and was referred from the "Committee of the Whole" to each conference for a vote. Missouri West Conference: eligible 1014, invalid 2 – for 360, against 308. The motion passed. Missouri East Conference: eligible 918 – for 387, against 220. The motion passed. Officially, we were one conference!

The Missouri East Annual Conference was adjourned and would meet in the Missouri Conference 2003 in Columbia.

In 2003 the Missouri Conference met in Columbia, Missouri, from May 20 – June 2. The conference was called to order at 1 pm and the Conference delegates

participated in a service of celebration led by Marcia McFee, worship consultant, and representatives from the former Missouri East Conference and the former Missouri West Conference. A candle was brought forward as part of the theme, "From the altars of the past, take the fire!" At 1:30 the Conference was divided for opening sessions of clergy and laity. Full Conference reconvened at 7:30 pm for the first plenary session.

Rev. Carl Schenk presented the report of the Conference Council. Larry Fagan was the new Co-Chair of the Conference Council. Rev. Schenk recognized members of the Council. He noted that so far much had been learned during the process of forming a single conference, including: 1) each conference has its own individual strengths; 2) there were challenges in the process that provided opportunities for creativity; 3) there were new sisters and brothers to get to know; and 4) neither conference had cornered the market on creativity. He also noted several challenges that provided opportunities for creative solutions. These included: 1) avoiding unhealthy regionalism; 2) envisioning the role of institutions in the future; 3) focusing human and material resources on key conference tasks; 4) reaching ethnic communities in partnership with local churches; 5) communicating a vision that is broadly embraced; and 6) discovering how previously autonomous ministries could become one.

He said that the creation of a new conference was not the real goal and not the end of a process; it was rather the beginning of a new chapter of a life with deep roots and the potential for incredible fruit. All of us are called to do everything possible to bear that fruit.

George Bohn and I witnessed this joining celebration as he was one of the retirees. The conferences became one on the 300th birthday of John Wesley, our founder, but, more importantly, the joining of the East and West Conferences gives us all a foretaste of heaven where we will all be one

Proud of Our Past and Looking Forward to our Future: Caledonia United Methodist Church, 200 Years of Service

John M. Robinson, III

Churches play a fundamental role in our community: they define our local history, are an important source for resources, spiritual comfort, and provide a vital space for many locally to worship and provide social services. In 2007, the Caledonia United Methodist Church had served its community for 200 years and was looking forward to many more years of service.

A brief history of the start of Methodism in Bellevue Valley begins with a recorded Deed by "Mr. Joseph and Lodema Reed, heirs of William Reed, Sr., of Bellevue Township, State of Missouri, Deeds to Messers William Woods, Martin Ruggles, William Evans, Gideon W. Treat and John Tulk of the same township land as follows: Beginning at a White oak 27 inches in diameter marked M.L. standing southeasterly 6 feet from a small house called the Preacher's House, in a lot at Shiloh Meeting house and running thence North to a stake 13 poles – with free privileges to the spring for the use of the formed congregation assembled for Divine Worship of the Methodist Episcopal Church in the United States of America."

The oldest Methodist building west of the Mississippi still standing is the Old McKendree Chapel. This chapel was built in 1818 in anticipation of the meeting of the Missouri Conference there in September 1819. It is now a National United Methodist shrine. It was the second meeting house constructed by Methodists in Missouri, the first being Shiloh Meeting House in Bellevue Valley (Caledonia).

We are told that at about 1807, William Reed, Sr. from Tennessee, who settled on the farm formerly owned by the Arthur Rieffer family, had become the first settler in Bellevue Valley, according to master Missouri historian Louis Houck. In his papers, Mr. Reed records that William Woods, also from Tennessee, along with five women, had organized a Methodist "class" in the valley in 1807.

In comparison, Methodism in Missouri began with a sermon in the summer of 1798 by Rev. John Clark. In September 1806, Rev. John Travis from Tennessee, was assigned to (a blanket appointment or paper circuit) the "Missourie circuit." Thus,

Methodism in Missouri officially began. On September 14, 1807 the Western Conference met in Chillicothe, Ohio and Rev. John Travis reported that two circuits had, in fact, formed: the Missourie which was north of the river of that name, and the "Maramack" which lay on both sides of the river of that name.

Washington County court records show the Shiloh Meeting House existed in 1814 and we know that there was a regular minister on the Bellevue Circuit. Washington County court records show that when the township of Caledonia was platted and the lots sold at public auction on May 15, 1818, there were already three Protestant churches located within a mile of the new town: a Methodist, a Presbyterian, and a Baptist.

The Shiloh Meeting House was used until 1852 when the first brick Methodist Church was built within the town limits on Lot 31 on the corner of Main and Alexander Streets. The church was destroyed in the great fire in 1909; most of Main Street was destroyed. Between the fire and the new construction (competed in 1911) the Methodist congregation met in the Tyro #12 Masonic Lodge Hall. The present-day structure, which was completed in 1911, is listed on the National Historic Register as a National Historical Landmark through the U.S. Department of the Interior.[1]

One of the interesting facts about Caledonia and a connection with the Methodist Church is that from 1867 until 1902 Caledonia had the only college ever in Washington County.

At an initial cost of $6,650, the Bellevue Collegiate Institute, first called the Bellevue Seminary, was built by a stock company made up of prominent Caledonia citizens who saw the value of higher education. These men included William G. Eversole, George Goodykoontz, James A. Carson, John Amonett, Albert Carr, Frank P. Marrow, Dr. Munson Carr and James S. Evans. Most of these men also made up the first Board of Trustees of the College.

The St. Louis Methodist Episcopal South Conference located the Conference College in Caledonia about 1868. At the year of the third year of operation (1869), a deed for the school property was made to the St. Louis Methodist Conference, becoming

---

[1] Sources: Caledonia United Methodist Church records; Recorder of Deeds from the Washington County Courthouse, dated September 1818; book published by Mrs. Adella Breckenridge Moore, 1955; book published by Mrs. Muriel E. Akers, 1967; Missouri Methodist Historical Society; *History of the United Methodist Churches of Missouri* by Richard Seaton, 1984; Methodist Archives, Central Methodist University.

the first college in Missouri to be owned by the Conference. Reverend T.M. Finney, DD and College President and future U.S. Congressman William D. Vandiver, Ph.D. contributed to the major success of the college and placed the school on a sound financial basis. By the late 1890s Caledonia Methodist minister Rev. J. Headlee (father-in-law to Vandiver) and his wife were in charge of dormitories for the young men and women living on campus. Several of the young men attending were attaining their degree in religious studies and were asked on several occasions to preach at local churches. Church records report that many were asked to fill in at Bismarck, Alma Cave and Hickory Grove, Mo. until permanent pastors were secured.

The college was co-educational for those obtaining degrees in religious studies, literature, history, and education. The Caledonia Methodist Women's Mission and Home Society records note several occasions between 1884 and 1900 where they hosted ice cream and strawberry socials and raised funds for the students. Some of the early church women's meetings were held in the chapel of Bellevue Collegiate Institute.

Following a withdrawal of the St. Louis Methodist Episcopal South Conference from the college on June 7, 1895, the college closed in the spring of 1902, and the deed for the property was returned to the Caledonia public school district.

Honor Roll of Black Churches In Missouri's United Methodist Heritage

Keith T. Berry

Dr. Keith Berry compiled this list from the conference Journals of the Central Missouri Conference of the Methodist Episcopal Church, 1897, 1929; the Central West Conference of the Methodist Episcopal church, 1941-1966; the Missouri East and Missouri West Conferences of the Methodist Church 1966-1968 and 1969-2002 and the Missouri Conference of the United Methodist Church, 2003-2007. Dr. Berry says, "I am amazed at the number of black churches in Missouri which have been served in the Methodist Episcopal church, the Methodist Church, and the United Methodist Church.

We present this list because it gives the bare bones of a compelling story and sets before us the continuing task of basic research into church history. It would be awesome if we knew actual stories from these churches. Any of our readers who is willing to tackle finding stories of churches will find a welcome in one or more of these pages.

Appleton City: Burns Chapel
Appleton City: Graves
Armstrong: Grant
Arrow Rock
Ash Grove
Ashley
Auxvasse
Bagnell: Bagnell Chapel
Beaman
Blackburn: Young's Chapel
Boonville
Bowling Green: Wesley Chapel
Brentwood
Bridgeton
Brownsville
Butler: Mt. Zion
Calhoun
California: Mt. Zion
California: St. Matthew
Carthage: Wesley
Centerview: Souls Chapel
Charity: Charity Hall
Chilhowee
Clark
Clarksville: All Souls Chapel
Clinton: St. James
Columbia: North Street
Columbia: St. Luke
Curryville
Danville: Green Chapel
Davis: Davis Mansion
De Soto: St. John
Dresden
Elsberry: Centennial
Farmington: St. James
Fayette: St. Paul
Festus: St. John
Foristell: Smith Chapel
Frankford
Fredericktown
Fulton: St. James
Georgetown
Gilliam
Glasgow: Lewis Chapel
Grassy Creek: Grassie Creek
Green Valley
Greenfield: Brocks
Hannibal: Scott Chapel
Harrisonville
Hayti: St. Luke
Higbee
Holden: St. John
Hughesville
Huntsville
Independence: White Oak Street
Ironton: Mt. Zion
Jefferson City
Jonesburg

Joplin: Trinity
Kansas City: Asbury Chapel
Kansas City: Burns Chapel
Kansas City: Centennial
Kansas City: Clark Chapel
Kansas City: Cleveland Avenue
Kansas City: Kelly Chapel
Kansas City: Longview
Kansas City: Mission
Kansas City: New Clark Chapel
Kansas City: St. Andrew
Kansas City: St. James
Kansas City: St. James Gregory
Kansas City: St. James Paseo
Kansas City: St. Mark
Kansas City: Swope Park
Kansas City: West Prospect Place
Kingston
Kinloch: Kinloch Park
Knob Noster: Mt. Zion
LaMonte
Lebanon: Mt. Lebanon
Lee's Summit: Community of Hope
Lexington: St. John
Louisiana: Wesley Chapel
Malden
Malta Bend: Crutchfield Chapel
Marshall: North Street
Marshall: Taylor Chapel
Marshfield
Mexico: St. Luke
Moberly: Gillum Memorial
Montgomery City: Harper's Chapel
Morocco: Giles Chapel
Moscow Mills: Grand Island
Mt. Vernon
Neosho: Wesley
Netherlands
New Bloomfield: St. Paul
New Bloomfield: Westminster Street
New Florence
New Franklin: Hughes Chapel
New Haven
Newtonia
Odessa
O'Fallon
Oran
Osceola
Otterville: Taylor Chapel
Ozark
Paris Fork
Paynesville
Pennytown
Pilot Grove
Pittsfield
Poplar Bluff
Potosi: Trinity
Randolph Springs
Reedville
Richmond
Richmond Heights: Crosby
Richmond Heights: St. Mark's
Risco
Rolla: Elkins Chapel
St. Charles: St. Paul
St. Joseph: St. Luke
St. Louis: Asbury Memorial
St. Louis: Bagwell Chapel
St. Louis: Bertrand
St. Louis: Brooklyn
St. Louis: Cabanne
St. Louis. Compton Hill
St. Louis: Elliott Avenue
St. Louis: Gay Street
St. Louis; Good Samaritan
St. Louis; Gratiot Street Mission
St. Louis: Howard Place
St. Louis: LaSalle Street
St. Louis: Papin Mission
St. Louis: Prospect Hill
St. Louis: St. James
St. Louis: Samaritan
St. Louis: Trinity
St. Louis: Union Memorial
St. Louis: Washington St. Mission
St. Louis: Wesley Chapel
St. Louis: West Belle Place
Salt Pond
Sebre
Sedalia: Simpson Chapel
Sedalia: Taylor Chapel
Shannondale
Sikeston: Smith Chapel
Slater: Abbott's Chapel
Smithton
Springfield: Mission

Springfield: Pitts Chapel
Springfield: Wilson's Creek Chapel
Steele
Sturgeon
Sweet Springs: St. Paul
Tebo
Thompson: Thompson's Chapel
Tipton: Burns
Troy: Wesley Chapel
Truesdale
Versailles: St. Paul
Warrensburg: Warren Street
Warrenton
Waverly
Webster Groves
Wellington: Wiley Chapel
Wellsville
Williamsburg: Johnson Chapel
Windsor: St. Matthews
Wood Chapel
Wright City: Wesley Chapel
Yates

Location Unidentified:
Brownsville
Green Valley
Pennytown
Sebre
Wood Chapel

Locations of Communities (Towns) which no longer exist--and which are not on the current Missouri roadmap:
Beaman: near Pilot Grove
Frederick: near Ashley
Grassy Creek: near Louisiana
Georgetown: near LaMonte
Morocco: near Sikeston
Netherlands: between Hayti and Steele
New Haven: 7 miles SE of Fulton
Paris Forks: near Fulton
Pittsfield: near Hannibal
Randolph Springs: near Moberly
Reedville: near Danville
Salt Pond: near Malta Bend
Tebo: between Windsor and Lincoln
Yates: between Armstrong and Higbee
Note that Richmond Heights is in St. Louis – it is NOT near Richmond.

If you wanted to research the history of one of these churches, how would you go about it? Here are some suggestions.

- Find the oldest residents of the town. Ask them what they remember about the church. For example, I remember the Wellsville church when I was an adolescent. It met in the home of one of the members, and the preacher came out from St. Louis, but not every Sunday. That would be a place to start.
- Check out back issues of the local paper (if they go back that far). There may be articles or notices about the church. Obituaries might actually contain some information.

- Check county land records. These might give names of trustees of the church. If so, follow up on those names in census records to find out something about the people in the church.
- Check the old conference journals for statistics like membership, baptisms, professions of faith, apportionments, and so on. Also the name of the pastor appointed for any given year. Sometimes the pastor will be white, sometimes black. It depends on the time in history and the situation of the church.
- Happy hunting. Keep in touch with the editor (jogooch@aol.com) for other ideas or for help in putting your information into publishable form.

THE RECOLLECTIONS OF ANDREW MONROE

Editor's Note: Andrew Monroe was a Methodist preacher form 1819 to 1870, during which time he filled every office in the church, except for that of Bishop. His Recollections are a rich source of insight into the life of Methodism in Missouri. This selection is from his first year in ministry, when he was still in Tennessee, and serving the Fountainhead Circuit.

"I closed the labors this year with a camp meeting of unusual interest. After a year of such glorious revivals and now leaving so many young converts, the parting scenes were occasions of deep emotion to myself and others, both old and young. From this glorious meeting at old Fountainhead we repaired to the conference at Nashville. Bishops McKendree and George were both in attendance. Green River and Salt River Districts, with a portion of Cumberland, lay in the State of Kentucky. The majority of these preachers of Kentucky, with the preachers of East Tennessee, were strongly anti-slavery in their views and in favor of observing and enforcing the law of discipline. Whilst those of west or middle Tennessee and a few of the Kentucky preachers were in the opposition. The majority of the conference were of the anti-slavery party and disposed to unite and have things their own way in conference matters. I cannot mention all the names, but a few on each side may not be amiss. In the minority was Douglas Wm. McMahan, Henry B. Bascombe and Thomas D. Porter, and a few others. On the other side was James Axley, Jesse Cunningham, Marcus Lindsey, Peter Cartwright, C. Holiday, and William Adams. The question produced some warm debating in the conference, producing some unpleasant feeling, especially on the part of the minority when they saw that the other party was determined to carry everything in their own way. This was the fall of '19.

"Of course, delegates were to be elected for the General Conference of 1820. Bishop George, having discovered the tendencies of the majority, on Monday at the close of the session detained several of the brethren and gave them a plain talk and wholesome counsel as to their course, especially touching the elections of delegates, in which he drew from Cartwright, "Bishop," said he, "when we meet on the floor of the General Conference, I will be as big a man as you." Here the Bishop reminded him he might not be there. Peter replied in that classic style for which he was rather distinguished all his life, "Bishop, I will go as slick as a peeled onion." (So reported to me by one of the party.) In the afternoon election came on, and by the first ballot as I

now remember, five were elected. Axley, Cunningham, Cartwright, Lindsey and Adams. One more was to be elected. Now came the tug of war. There was considerable emotion and some commotion, none that was pleasant or creditable to a conference of Methodist preachers. The minority dropped Douglas, and McMahan, Bascombe and the young man ordained elder the day previous. After one or two ballotings Bascombe was dropped and McMahan and the young preacher was balloted for alone, which resulted in the election of the present writer. This was after I had time for reflection a most mortifying occurrence, and my friends instead of doing me a kindness done me disfavor by placing me in this position, when I could but feel that others had a much stronger claim. And never shall I think of the transaction without feelings of regret and disapproval and wonder I did not see it in its true light and decline. But I had been associated with the Kentucky preachers. Besides this I had been taught from my infancy that slavery was wrong. And having been raised in the bounds of the old Baltimore Conference and our house the preachers' home, all I ever heard from them was against the toleration of slavery in the Church. But my subsequent connection with Bishop McKendree as his traveling companion, his frequent conversations on the subject, and finally the great speech of Reverend William Capers in General Conference of '20 led me to adopt very different views of the whole matter, and every year has confirmed me in my views. And I have wondered how such men as Marcus Lindsey and others could entertain such views as they did.[2]

"In regard to the election, Brother McMahan and Brother Bascombe, as well as others, had stronger claim that I had, but the greatest outrage was the leaving of Thomas L. Douglas out of the delegation. His age, talents and labors have him strong claims on the conference. I have felt that a great error was committed by good men, faithful and extensively useful. If they could have foreseen the consequences of this slavery agitation as they have been developed since they have gone to rest, they would have acted very differently, for they loved the Church of their choice most dearly and proved by their works.

---

[2] This paragraph seems to mean that Monroe was won over to the slavery position. The issue before the General Conference was the danger that the church in Virginia and points south was ignoring the provision in the Discipline forbidding owning slaves. Any slaveholder who would not free his slaves was to be expelled from the church. This would have meant the near demise of the church in the southern states, and that particular provision in the Discipline was never enforced.

"From this Nashville Conference I was appointed to Bowling Green Circuit (*Editor:* Bowling Green, KY, not Missouri) a new organization taken chiefly from the Fountainhead Circuit and a few appointments from Barron Circuit, about 18 appointments embracing Scottsville, the county seat of Allen County, also Bowling Green, county seat of Warren. The great revival the year before rendered this organization necessary, and the new circuit was a good one from the beginning, without seriously impairing the strength of Fountainhead. I entered upon this work and laid it off for a three week circuit. I had but little local help, while Fountainhead had almost a redundancy, but it was and so it will be. Local men must have local habitations and local interests. Reverend C. Holiday was my presiding elder and lived in my circuit near Scottsville. But his district was large, employing nearly all his time, so that I had but little help from him except his regular quarterly meetings. Charles Holiday was a good man, an excellent preacher, and a most capital presiding elder. And what every presiding elder ought to be, and excellent model. The preachers connected with him. Easy of access, companionable, fine colloquial powers, always cheerful, but never light. He found no time for jesting or foolish talking, but his conversation was always in grace, seasoned with salt, meat to minister grace to the hearers. He was an able defender of our doctrines and usages, always soft in language but hard in argument. With all he was a man of fine business qualifications, hence he was elected and served as book agent at Cincinnati four years. After which he transferred to Illinois, where he served the church faithfully as presiding elder a number of years on a large District. Being now quite old and feeble from age, his brethren advised him to change his relation. He manifested a spirit of submission, but remarked if the conference would favor him with a circuit, he would like to show the boys how to ride circuit. He lived to be old and died in peace, loved by all who knew him. He was the grandfather of the Alexanders of the Mississippi Conference, also grandfather of W.M. Newland and _____ Holiday of the Missouri Conference. Brother Holiday used often to allude to his own experience in his sermons. He often made the following statement, 'It was a dark day when I embraced religion. I had no one to lead me in the right way, but thank God,' he would exclaim, 'there was none to mislead me.' I have given this lengthy sketch of this devoted servant of God and the Church because I have never seen any record of his life and labors, such

as is due to such a life of toil in his Lord's vineyard, and such is my estimate of this self-sacrificing minister that I feel this to be a very small tribute.

"There was in this circuit two young men by the name of McReynolds, William and John, who had embraced religion and felt it to be their duty to preach. They were excellent young men of good family. They afforded considerable assistance as exhorters; they spent a good deal of time with me on the circuit, first one and then the other. At the close of the year they were recommended and admitted on trial and both became useful in the Church. William studied English grammar on his first circuit by the aid of my wife, and afterwards made great proficiency in the study of the languages and learning generally, so that for years he was principal of a respectable female academy in Kentucky, I think in Bardstown. This case should encourage you preachers who have no college advantages. This is only one instance of hundreds. John went to Indiana, and I have known but little of him. Towards the end of February I was surprised by a call from Bishop McKendree to leave my circuit and attend him in journey to Washington City, where he desired to meet the Baltimore Conference in March. In obedience to the call I made haste, for there was not time for parley, and I was soon on my way to the place of rendezvous, which was Reverend H.M. Cryer's near Gallatin, Sumner County, Tennessee, where I met the Bishop at the time appointed. Also Valentine Cook, who had gone to see the Bishop before he left for the east. We spent the Sabbath and worshiped in the old Salem Church close by, the Bishop feeble, slowly recovering from a severe and long illness by which he had been confined at his brother-in-law Moore's, where he had the very best attention that his own dear sister and family could give. But he was so near death that he was reported dead and hundreds of preachers and members of the Church knew no better for months, and preachers on our route who had heard of his death were utterly astonished to see his face. The Bishop was not only feeble but still diseased and taking remedies. I could but feel that my task was a very difficult, delicate and responsible one. The breaking up of winter, raining almost every day and a journey before us not less than three hundred miles, to be performed on horseback. The care of the Bishop and three horses, for we must have a led horse for the Bishop's baggage, and then to take care of his medicine, give it at the proper time. Yet with all, I felt that I was

highly honored to have the Bishop's confidence to such an extent. So I addressed myself to the task as best I could.[3]"

Editor's Note: Monroe did not include anything about the 1820 General Conference in his Recollections. This is unfortunate for those of us who would like to know more, because several important things happened at that Conference. We've already seen (note 1, above) that apparently something happened to move Monroe from an anti-slavery position to one supporting the institution. Without his thoughts, we can only guess what that might be.

But other things were happening in 1820 as well. Peter Cartwright, in his Autobiography, reports there was a move afoot to change the government of the Methodist Episcopal Church. Suggested reforms included giving laity a voice in the Conference, doing away with the power of the bishops to appoint the preachers, and especially to deny the bishops the power to appoint presiding elders (by having the conference elect them).

Some things never change. Cartwright says "motion after motion was made, resolution after resolution was introduced, debate followed debate, for days. Not to say weeks.... Finally, they concentrated all their arguments to make presiding elders elective; but on counting noses, they found we had a majority, though small; and rather than be defeated, they moved for a committee of compromise. Strong men from each side were chosen; they patched up a sham compromise, as almost all compromises are, in Church or State. The committee reported in favor, whenever a presiding elder was needed for any district, the bishop should have the right to nominate three persons, and the conference should have the right to elect one of the three." (p. 112)

But this was not the end of the story. Joshua Soule, who had earlier been elected Bishop, now said he could not be ordained, because he could not conscientiously administer the government of the church according to this compromise. Other Bishops now entered the fray. Bishop McKendree, from his sickbed, said the plan would ruin the church, and urged that it be suspended for four years. There were enough votes to carry such a resolution. Those who wanted presiding elders elected, won three quorum calls. Then Bishop Roberts said to them, "If you cannot defeat the measure honorably, you ought not to do it at all. Now, keep your seats and vote like men." (p. 113) When a Bishop talks like that the conference listens! The plan was suspended for four years.

Meanwhile, back at Monroe's Recollections. The next comments he makes are about the church in St. Louis, after he has moved to the Missouri Conference.

CONNECTIONS WITH ST. LOUIS CONTINUED[4]

"During my first [year] in the Station,[5] our members conceived the idea of building a parsonage on a cheap plan, and as Colonel John O'Falon, then our generous

---

[3] In those early days of the church, preachers were often gone from their circuits for extended periods. Because distances were great and travel on horseback was slow, they were often gone two to four weeks for meetings of the Annual Conference. Attendance at General Conference took much longer. In 1820 Monroe was in Bowling Green, Kentucky, and General Conference was in Baltimore, over 300 miles distant. It seems likely that, after he accompanied McKendree to the Baltimore Conference, he would have simply stayed in the east until time for General Conference. His *Recollections* say nothing about that, or about the General Conference of 1820.

[4] Since the sub-head is "continued," somewhere is some valuable first-hand material that wasn't preserved with the rest of the original manuscript. This is a great loss to the historian.

patron and a staunch friend as he was for many years, had already donated to our church a welcome and valuable lot of ground on Fourth Street for church purposes, sufficient for both church and parsonage, both the trustees felt disposed to occupy a part with a parsonage for the preacher and thus relieve themselves of heavy burden of renting at a cost of from $60 to $100 a year. The enterprise was undertaken early in the spring of 1825, which resulted in the erection of a small brick house, some 28 by 28, two rooms, one story, and a very two one at that (?) – one room for all domestic purposes and the other for the preacher's study and parlor purposes. All ready in...time, one coat of plastering, the preacher and family was soon removed from our one small room at Mother Collard's to the new parsonage, which we felt to be profound improvement in our accommodations, thankful that the church was relieved of such a heavy tax for rent and ourselves more comfortable. But alas, as the summer grew warm we found a heavy draft upon our comfort from the unobstructed beating of the sun upon our lowly habitation and the want of a free circulation of air, for which there seemed no remedy. The Society was small and poor and in debt for what they had done and our support every time, at not three thousand now but $300. Here we move in a great strait, not knowing what to do. My wife was an only child, and in her raising knew nothing but opulence and ease for in those days her father was wealthy, a man of large business capacity, an amazing energy and activity, was afterwards bankrupted by his extensive and almost unrestricted endorsement for professed friends. Yet she was possessed of a formal education, of truly highly cultivated mind and manner, no ordinary capacity, a great energy of character, and at the same time pious and conscientious in the rigors of duty and would think of diverting my attention not the least from the business of preacher and pastor. She conceived the idea of doing something herself to improve our circumstances. By the advice of friends she concluded if I would consent she would open a boarding house on a small scale, which after I reluctantly gave my consent, we did upon Marion Street in the business part of the city, convenient from business men and clerks to get their meals, and giving her personal attention and all her energy to the business she made it a popular eating house. We had comfortable quarters and good living and the credit of keeping a superior table, but the expenses were such that we realized but little clear profit, and I soon found that in spite of me the business would

---

[5] This would have been 1824, the year Monroe transferred to Missouri from Kentucky.

interfere with studies and duties of my holy calling, becoming a source of discomfort both to myself and wife, for I had proposed to know nothing amongst that people, but Christ and him crucified.

"But we had gone into the business and for the time must do the best we could, so we continued to the end of the second year. Having closed the first year's labour, I left home in company with several Brethren for the seat of Conference in St. Genevieve County, a place called New Tennessee. We met on a camp ground, the good people chiefly poor but hospitable, fed us at their tables and slept us in their rude tents or rail pens and covered with clapboards. The preaching and worship was conducted at the stand under a brush arbor, and our conference sessions were held in a small deserted cabin within a half mile distant. Bishop Roberts presided and gave great satisfaction to preachers and people. The conference was composed of sixteen preachers, members of conference. Reverend John Scripps was one of the number and was elected secretary of the conference. Scripps was at that time the preacher of the conference and one of the pioneers of the conference, an Englishman by birth and education, low of stature, very dark complexion, and his face most thoroughly marked by small pox, his personal appearance by now very prepossessing, and being a man of more than ordinary pulpit powers, he never failed to surpass the expectations of strangers, but his health being poor he is found in the superannuated list, in which relation he continued for many years, preaching occasionally, finally settled in business in Rushville, where he raised a family.

Located and finally in that place where his ashes will rest till the Trumpet of God shall wake. I know nothing of his last days of life and yet he had been an able minister, had done much hard service in Illinois and Missouri, was a good man and we have hopes in his death.

"As my recollections don't agree with the minutes in several particulars I shall say but little about this conference. I believe there is not one of those now living who composed that conference, the first after the separation from Illinois. Every one is gone. It was a pleasant conference. I wish I could record every name. God favored us with some revival influence in the congregation, a few conversions and accessions amongst others Dr. Ralph of that vicinity, a gentleman of wide and wholesome influence, and whose wife had been a member for some years. They afterwards removed to

Washington County, where he lived for many years. A useful member of the Church, until it pleased God to remove him to the Church above. Sometime after the conference he wrote me a long and interesting letter giving me some account of his experience and somewhat to my surprise stated that my humble effort on Sabbath afternoon was under God the means of his salvation[6]. So I felt that I might thank God and take courage. Conference over several of us left for St. Louis in company with Bishop Roberts. The road was throughout a poor one and a rough country. Our route to St. Louis lay partly through Illinois. We crossed the Mississippi near Kaskasca (*Ed.: Kaskaskia).* We were detained at the River a long time. Finally we crossed over in a very trifling boat and a short ride brought us to the town weary and hungry, for it was now near night and we had no dinner. So as we could do no better we stopped at a cleaner hotel and found what we did not expect, excellent accommodations. Next morning we gave our beloved Bishop the parting had he taken the road to his home in Indiana whilst the rest of us came on to St. Louis and to our several appointments in Missouri, I being returned to St. Louis with John Dew of Illinois for my P.C. He was a good preacher and a faithful presiding elder. The district embraced a large territory and his family remained at their home in Illinois, so that it cost him an immense amount of horseback travel to do the work assigned him, for the District was from St. Louis to the boundary line on the west and the north and east, the settlements few and far between but few roads, no bridges and few ferries. He remained but a year on the District. At the end or near the end he returned to Illinois without going to Conference. John Dew was a strong man in _____, a well balanced man of considerable mental culture, argumentative in discussion but powerful in his application and appeals, a fine voice, captivating address, and a most charming singer, having studied and taught music before he entered the ministry. He traveled several years in Kentucky, where he was popular and useful and for years bid fair to be one of the brightest lights in our Zion, but after going to Illinois, then a new country, he married and unfortunately his domestic affairs and relations proved an encumbrance which greatly _____ his usefulness and prevented his rising to great eminence as his early years had promised. Yet he was a good man, a Christian gentleman and useful preacher. He lived some years after his sojourn in Missouri at his Illinois home, but was called in the midst of his days from the trials and labors of the

[6] The reference is to the preaching services at the conference.

Church Militant to his place in the Church Triumphal. How careful young ministers should be in that important step in life which is to settle their domestic relations and give coloring more or less to the future of their ministerial history. Passion and fancy in many cases dethrone the judgment. Men hastily and unadvisedly form alliances wholly unsuited to their calling as ministers of Christ. Many a star with a bright morning has passed noon and evening both under a cloud.

"I entered upon the labors of the second year with strong desire to be more useful and to see the cause prosper and our branch of Zion built up in that growing City, but felt my insufficiency for the work. I saw and felt the importance of keeping pace with the growth of the city, but in view of the responsibility I felt like saying, "Who is sufficient for these things?" At this time there was much of infidelity of various shades and much dissipation in various forms, and personal quarrels. We are sometimes settled by the use of deadly weapons. About this time Spencer Pettis fell in a duel with Major Biddle. Pettis was a talented and popular young lawyer. He was a Youngman of excellent morals, had been in Congress one session, and bid fair to be one of the first men of the new state, but alas a mistaken notion of honor cost him his life and deprived the State of a valuable citizen. Thank God that _____ has nearly passed away. During this year Mr. Cousins, a lawyer of Stanley, citizen and man of family, was assassinated by a young man the name of French Strother, nephew of Colonel George Strother, another lawyer. Young Strother met Cousins in broad daylight on the street and plunged the deadly weapon into his heart without the least notice. I was nearby and saw the current of life flowing out from the dying body in a large stream as he lay speechless upon the ground, for he never spoke. I mention these cases to show of the characteristics of the times and the state of society in St. Louis at that day and what the Gospel had to grapple with in those days, not only principalities and powers but spiritual wickedness in high places. Catholicism was in the ascendant, and the whole protestant force together was in the minority. Our newly organized society, although good and true, were few in number, not more than 50 whites and about as many colored. The Presbyterians had a small organization under the ministry of Father Gidings, as he was called, a plain sensible minister, not brilliant but faithful. He succeeded in getting a church house under say, but for want of means the work was stopped at the square and was long before it was completed. I think Mr. G. died before it was entirely completed.

"During this year Reverend Mr. Horace of the Episcopal Church came to St. Louis and preached occasionally in our house of Sabbath afternoon. Two preachers of the Baptist Church, Welsh and Peck, had commenced there several years before upon a large scale to build a costly house of worship before they had any church organization, and by erroneous calculations involved themselves in a great many liabilities (perhaps honestly) which they were not able to meet, and after building was roofed it remained unfinished until sold under the builder's lien and converted into a hotel. I think it was located on the order[illegible] and Third, and maketh the whole affair as it turned out (however pure intention) was a misfortune to the cause of Protestantism in St. Louis and especially damaging to the Baptist denomination. It was long before they could establish themselves in St. Louis. Peek[7]was a man of fine talents as _____ a well educated and highly cultivated mind. He was in their communion the ablest preacher of his day in the west. He settled in Illinois, where he lived a number of years, traveled and preached in different parts. When at home he busied himself writing, but died in the midst of labor and enterprise for his denomination. Mr. Welsh still lives to preach and to be honored by the Church, residence, Warren County, Missouri.

"I had a steady year's work with some increase in number and moral force in the community. Our house was generally crowded with attentive hearers. Good Sabbath school class meeting pretty well attended. But no general revival. Our official board was Reverend James Keyte, John Finney leader, J.V. Garner, Thomas Essid and Thomas Cowen, stewards. Our house was quite too small and which all felt and deplored but which none could remedy, but all was hopeful as we were having some valuable additions. It was during this year that Brother John Gage and his excellent wife united with the church. Brother Garner was a magistrate, a French Episcopalian who joined our church at the first organization. Thomas Essex kept a very respectable book store and stationery. Brother Cowen was a silversmith from Virginia. For years he was a good steward and a worthy member and highly respectable citizen, but a beacon to warn others. I must record the melancholy fate that despising little thing fell little by little. He was fond of company and fond of hunting (and game was plenty even deer at that time). He joined with hunting parties of respectable but ungodly men, who on such occasions always had their brandy and their fun. Cowen by degrees became fond of

[7] This is apparently the same man given as Peck above. We are not sure which is the correct name.

brandy, would not be advised nor hear the mildest reproof, became wicked and died out of the Church. George Morton, who had joined the year before and whose excellent wife had joined in the first organization, run well for a season and promised for a time to give strength to our struggling church, but we were disappointed. The love of the world overcame him and he proved to be a hindrance too. Our little Society had some serious drawbacks. Sister Morton continued faithful and died in peace. But their daughters, after being members of our Sabbath school for years, by being sent to the convent were alienated from us, and two of them became serious Catholics. And alas Protestant parents still commit this terrible blunder, as it would seem with their eyes open, thus ruining the religious prospects of their own children and giving aid and comfort to a system that would in its legitimate tendency lock up the word of God in a monk's cell and blot out the last ray of the glorious light of the reformation, and quench the rising spreading glory of the reformation fires kindled by Luther and his co-workers and rekindled by Wesley and Whitefield.

"With all our difficulties then this second year closed with a small increase of eleven whites and two colored, as shown in the minutes, making 84 whites and 52 colored. It will be seen that our progress in St. Louis was slow for years up to this time. Walker, Beachum, Simpson and Green had labored faithfully, and two years for my humble self. Only 84 whites and 52 colored for five years' labor, besides P.E. and local help, with the cooperation of several devoted men and women, who have all gone (with a few exceptions) to their heavenly home. Sister Kells, John Goodfellow, Sister Jane Finney, and Sister Caroline O'Fallon still linger with the writer as pilgrims and strangers in this vail below."

Editor's Note: This ended Monroe's tenure in St. Louis. At Annual Conference, he was appointed to the Missouri District, which included St. Louis and all the settlements on both sides of the Missouri River to the boundary line of the state. It included nine charges, each of which involved seven to nine hundred miles of travel to make the circuit. Monroe moved his family to Troy and worked out from there. His wife again ran a successful boarding house.